

Chap. VI] THE GOD-VISION OF THE **Risms**.

III

geological conceptions and a Darwin for his astounding

theory of " the descent of man " will not be execrated as the

enemies of God. On the other hand, religion and science

are now regarded as the complement and supplement, the

natural friend and ally of each other. It is now held that

science is not complete till religion in its general signification

becomes one of its objects of investigation and its special

signification becomes a part of science itself. Science can

•no more have grounds for a quarrel with religion than she

can have grounds for a quarrel with the phenomena of atomic

affinity, molecular vibration and molar attraction or repulsion

or be at odds with the **systematisafion** of these phenomena

into laws of chemistry and electricity and with the inferring

from them of chemical and electrical forces as causes.

" Science " says the great positive philosopher, **Auguste**

Comte, " conducts God with honour to its frontiers, thanking

Him for His provisional services/"

Nor has religion been lagging behind in the adoption

of rational methods for the elucidation of its absorbing meta-

physical problems. For instance, just as science compares

and classifies things in nature, religion also

has divided the nature into two great groups. One group contains all natural phenomena, such as, weight, size, form, heat, colour, motion ; the other, all ^nental or spiritual, phenomena, perception, reason, love, will, aspiration. In the one group, inertia is the law, in the other, spontaneity. In the one, necessity; in the other, freedom. In the one, the phenomena have a definite relation to space ; in the other, to time. The phenomena of the one are discerned by the senses; those of the other only by consciousness. In the one group, every thing is divisible; in the other, the subject affirms its indivisibility and identity. In the one group, everything belongs to the earthly and the finite; in the other group, there is a constant attraction and rise towards that which lies higher. The two poles of modern thought—religion and science—have been